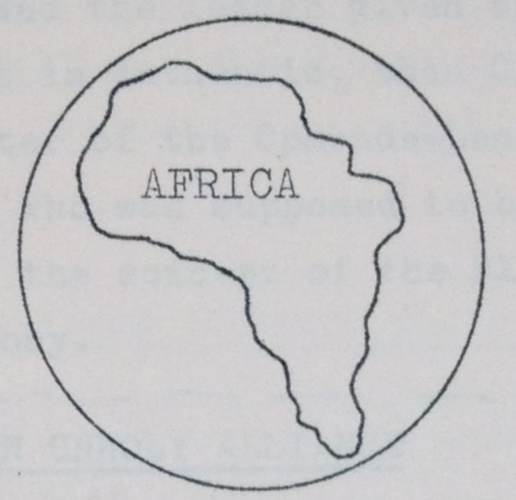
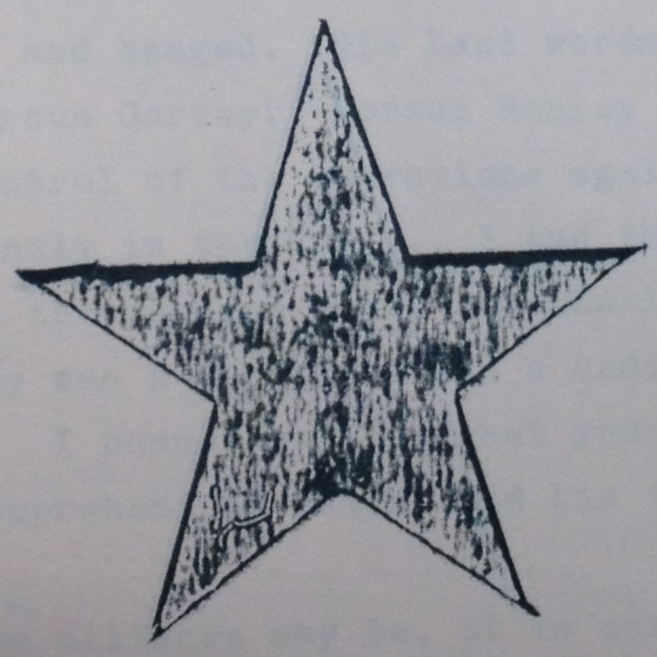
THE BLACKMAN

THE OFFICIAL ORGAN OF THE AFRICAN NATIONALIST UNION



ONE GOD, ONE AIM
ONE DESTINY.



A RACE WITHOUT AUTHORITY AND POWER IS A RACE WITHOUT RESPECT.
....Marcus Garvey.

REMEMBER YOUR COLOUR AND CLEAVE TO THE BLACK.
....Paul Bogle.

PRICE 10 Cents

Volume 1 No. 3

MWALIMU MARCUS GARVEY SPEAKS

Recently a friend of mine handed me a remarkable document entitled, 'Michael Manley is our political leader' - the printed pamphlet purported to be the work of the Rev. C. V. Henry R. B (Repairer of the breach).

The pamphlet extolled the virtues of the Manleys, father and son, and went on to quote liberally from the scriptures to show that Michael (Joshua) Manley was the leader given by God to the Jamaican people. If this document is authentic, then Claudius Henry has become the ally and supporter of the Comrade-Leader Joshua. What a strange action for a man who was supposed to be a believer in Black Power and an exponent of the concept of the Black God! But let us look at some recent history.

AN UNHOLY ALLIANCE

A few years ago, Rev. Claudius Henry, who then had a considerable following of black people, was brought to trial and convicted under the Treason-Felony Law for alleged anti-state activities. He was sentenced to a term in prison. The head of the Government at this time was Mr. Norman Manley. Subsequently his son Reynold Henry came out to Jamaica for the purpose of releasing his father and striking a blow against the oppression of the black man in Jamaica. With a few companions the frustrated the local forces and the white army of occupation for nearly a month , until he was finally betrayed. He was given a trial and hanged. His last words were - 'I die for the principles of Marcus Garvey! Norman Manley was still head of Government and in control of the operations against Reynold Henry.

When I was recently in the U.S.A., I had the opportunity to meet people who had known the younger Henry personally and they were able to confirm that Henry was a Garveyite and a dedicated believer in African Nationalism. I cannot believe that young Henry, if he were alive today could comprehend or understand his father's actions. I certainly cannot.

Whatever the new alliance may be, it is certainly not a holy one. This could well be the work of the devil; it is obviously not the work of the Black God.

HANDS OFF GARVEY'S MOTTOES AND SONGS

In the Daily Gleaner of 11th October, 1969, there was a report of Mr. Michael Manley's sight-seeing trip to Africa. In it was mentioned the presentation of a plaque to the Ghanaian Prime Minister, Dr. Busia. I was amazed to read that Mr. Manley had been so bold as to inscribe the mottoes of my father, also the motto of A.N.U., on the plaque. I would ask this comrade to leave Garvey's mottoes, songs and doctrines alone. They were intended for the use of Africans and African organizations. Why did Mr. Manley not inscribe on the plaque

the Jamaican motto - 'out of many one people'? Is it because the Africans would have realised that this motto was plain borrowed goods? It is merely the English translation of (e pluribus unum) which appears on the American silver dollar.

I would also like to invite attention to the fact that the Comrades have for some time been misappropriating the famous Garvey song 'Shine on Eternal light'. Now that there is an active Garvey organization, the African Nationalist Union, this type of banditry will not be tolerated. Stick to Manleyism comrades, - Garveyism is not for you.

PRICES SINCE CURRENCY CONVERSION

What a wonderful time the mercantile community has had since C-Day? The Jewish, Syrian and Chinese merchants have licked their fingers while the black African masses have had to tighten their belts. We were assured that there would be no profiteering during and after the currency conversion. But this has proved just wishful thinking. The local capitalist blood-suckers have jacked up prices with many artful and crafty dodges which all display the vicious and low mentality of the eastern bazaar.

I particularly noticed that a certain item was 15 cents one week, 16 cents the next week, and 17 cents on the third week. There appeared to be no earthly reason for this price spiral. A friend of mine who purchased an article for one shilling and sixpence before conversion and immediately afterwards was asked to pay 16 cents got no redress when he went to the government agency that is supposed to check on converted prices. Certainly Fung Tom, the Chinaman, had a ready answer to prove the necessity of price increases.

In the meantime the black people continue to stagger under the tremendous load of high prices and capitalist exploitation by alien peoples. A truly amazing thing is that apart from a few specials, all supermarkets irrespective of ownership and management have goods at the same prices. Rumour has it that when the black people are at church praying to their God, the white and yellow vampires are busy planning the week's robbery without violence.

THE CANADIANS ARE HERE AGAIN

For the second time this year, Canadian soldiers are in this island. The Daily Gleaner of 30th October, 1969, carried a J.I.S. release that 800 paratroopers from Canada would conduct tropical training in Jamaica during the month of November. This military interest by the Canadians in Jamaican terrain bodes no good for the Africans here. Canada is not a world power; she has no substantial military commitments in any tropical country. So why should these

white aliens come here with their guns and military hardware? Could it be that they are looking things over since they anticipate they might have to come someday to protect their financial interests from the aroused wrath of the exploited black masses? There is never smoke without fire. The fact is that neither the U.S.A. nor Britain are interested in a military adventure in a black African country like Jamaica. They both have considerable black populations which are in a state of unrest. They also have large aggressive student populations which would really go to town on such an obvious act of racist aggression. So it seems that the Canadians, who do not suffer from the same disabilities, are just the boys to do the dirty work. They would certainly like to use some revolutionary niggers for target practice. They are the ones who have recently been beating our black students around and generally displaying their whit racist arrogance. There is something stink about this Canadian plane ride.

ECONOMIC NATIONALISM, NO! AFRICAN NATIONALISM YES!

In the Daily Gleaner of 27th October, 1969, there appeared two pronouncements by the Jamaican party leaders on the economic policies of their organisations. Mr. Michael Manley stated that his party intended'to embark upon a deliberate programme of economic nationalism and control' He further stated that the planning and direction of the economy would be 'generated from inside the country rather than outside' and that there would be 'maximum local participation' In a later statement he exphasised that this did not mean nationalisation.

Mr. Shearer in a speech reported in the same issue said 'this people in this country must have the maximum opportunity for participation in the ownership of the country by investment - not by seizure. We will never legislate to seize people's property'.

Both these statements sound very much alike to me. Neither says anything about the black African people who do all the real work in this country and who have built Jamaica with their sweat, labour and skill. How can they participate in the ownership of the country when over 200,000 of them are unemployed and the rest of them are almost all at bare subsistence level? What meaning can economic nationalism have for the huge black mass that is unemployed or without any savings? We do not want any part of economic nationalism, in this country. What we must have is African National Socialism, that is, the wealth of the black community must be in the hands of black people. The local pale faces already have enough; to open up the economy to further capitalist exploitation by these non-Africans will bring white power and yellow power but certainly not black power. We of the African Nationalist Union reject economic

nationalism and participation by investment; we are African Nationalists and accept the African Socialism of Kwame Nkrumah and Julius Nyerere. How can people participate by investment who have nothing to invest and in many cases do not even have a job? Mr. Manley and Mr. Shearer you both know better than that. The only way the black people of Jamaica can take over the economy of this country is by nationalisation of large scale industries and commercial undertakings so that the people who produce and create the wealth can also own. During and after slavery, and up to the present time, the black man has been a sweated beast of burden. I would like to assure both Mr. Manley and Mr. Shearer that there is now a generation of Africans in this country who have had enough of capitalist exploitation. We do not desire Jewish, Syrian or Chinese power to replace American, Canadian and British exploitation. We demand African power. Black power is African power

BIRTH CONTROL PROPAGANDA

I wonder where the money comes from to finance all this propaganda about birth control. What a grand effort is being made to entice Africans to throw away the only hope they have for taking power in the House of Babylon - the preponderance of our numbers. It is as clear as crystal that the people who are intended to practise birth control are the blacks. Vulgar advertisements by way of posters and radio announcements, proclaim the virtues of birth control and the happiness that will accrue to the black people if they only ensure that fewer woolly haired Africans are brought in to the world. African nationalists will not be fooled by the subtle skullduggery of the power structure; we intend to survive as a distinct race and people in this country at this time. The African is the only race of mankind that does not need birth control. We have a huge empty continent waiting for us to take over, and we shall do this with the help of almighty God. Black people are God's own people and we shall heed the divine injunction - Be fruitful and multiply and inherit the land.

The great prophet Marcus Garvey did not tell his people to practise birth control. In the twentieth century, as a result of the genocidal activities of our European and Arab enemies during slavery the numbers of the Africans are less than those of the Caucasians and Mongolians. Our very survival as a race and a people demands the fruitfulness of our women and the virility of our men. We cannot practise birth control - it is for us a matter of racial survival.

WHAT ABOUT REPATRIATION?

The fanfare and the shouting dies and the black people wait expectantly. What will result from the African Safari of the two heads of the major political parties? One can expect very little. The aspect that Africans in Jamaica are anxious to hear about, is repatriation. The great African nationalist Marcus Garvey said - 'Africa for the Africans, those at home and those abroad' When are Mr. Shearer and Mr. Manley going to make one definite step in the direction of returning the Jamaica Africans to the land of their fathers. Have we forgotten that our forefathers were torn from their homeland and transported across the Atlantic by the white criminals of Europe? Is there no intention to right the wrongs and injustice of the past? After all there was no black man who came to Jamaica voluntarily; all Africans were brought here against their will unlike the Chinese, Jews, and Syrians. The logical thing to do, if our politicians have logical minds, is to arrange on a Government level for repatriation of Jamaican Africans who wish to return to the land of their fathers. Thus will Marcus Mosiah Garvey's great dream become a reality. Time for action now; we have had enough travel talk.

FACILITIES FOR THE SICK, AGED AND INFIRM

At a time of year when the big spenders are getting ready for the usual Xmas splurge, it is well to turn our thoughts to those who are sick and infirm. I think especailly of those at the Bellevue Hospital and the Eventide Home and the many who are now suffering because of the chaotic conditions at the Public Hospital. Let us ask ourselves why it is possible to commit such a large sum of money to the construction and equipping of the Hospital at Montego Bay, while the situation at K. P. H. is allowed to deteriorate. What about the Bellevue Hospital where some of the wards look like prisons in the dark ages? There are also dormitories at the Eventide Home which are nothing more than glorified fire traps. It appears that we can always find money to put up a super hospital to ensure that the white tourists have first class care but it is much harder to get funds to alleviate the suffering of underprivileged blacks.

I would like also to invite attention to the manner in which people are committed to Bellevue for lunacy. There are not sufficient safeguards to protect the individual's liberty in this system. It can all start from the simple complaint that someone has been acting strangely. Then the police intervene and the individual is taken before a doctor who pronounces on his sanity. It could well be that there are a number of people in Bellevue who do not really belong there. The lunacy procedure should be overhauled. It appears

to be a convenient way of getting rid of people who are in the way. This is dangerous, considering the present attitude of the power structure.

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SWAHILE CORNER

LESSON I

Most of the languages spoken in East, Central and South Africa belong to a family to which the name Bantu has been given. The name comes form the word "people", found in various forms - bantu, wantu, watu, etc. - in many of the languages of this family.

Swahili is a Bantu language, but it has been greatly modified by the intercourse of the inhabitants of the coast regions with the traders and settlers who came to East Africa from very early times. Its name is derived from an Arabic word meaning coasts, and originally it was the language of the coast. But it has now spread over most of East and Central Africa, and is said to be one of the twelve great languages of the world.

THE ALPHABET

Vowels

Swahili uses the same letters for the vowels as English does: a, e, i. o, and u; but the pronunciation is entirely different. You will find that:

A is something like the a in father, but not quite so deep.
E is like the a in say, without the final sound we give it in English by slightly closing the mouth.
I is like the e in be. When unstressed it is the same sound as we make at the end of the English words say or I.
O is like the o in hoe before we begin to close the mouth at the end; very mush like the first o in Oho!
U is like the oo in too; it is never like the u in use unless preceded by y.

Consonants

All letters which are not vowels are called consonants. The same letters are used as in English, with the exception of c, q, and x. C is replaced by s or k; q by k or kw; and x by ks. The reader can pronounce the consonants as he does in English, noting the following points:

F has always the sound of f in fat, never that of the f in of, for which v is used in Swahili.
G is always hard like the g in got; for the soft g in gin j is used.
S has always the sound of the s in sin; for its sound in is, z is used. The speaker should be careful about this when s comes in the middle of the word, as in visu,knives, and avoid giving it the sound of z as in visit.

Syllables

All Swahili syllables are "open" - that is, they end with a vowel. Notice how these words are divided: pe-mbe-ne; a-ska-ri; se-nti; nya-ng'a-nya. The stress always comes on the last syllable but one.

THE SWAHILI SENTENCE

In English we are accustomed to ch nges at the end of a noun, e.g. child, children, childish, childhood, etc. and the first thing we notice about Swahili is that the changes come at the beginning. Swahili nouns consist of a stem with a prefix attached, and they fall into different classes, according to their prefixes. For instance, from the stem -toto are formed: Mtoto, child; WAtoto, children; KItoto, childish; Utoto, childhood; etc.

Or to take another stem, from -tu we get: Mtu, man; WAtu, men; K tu, thing; VItu, things; Utu, manhood; JItu, a huge man; MAJItu huge men.

The second thing we have to notice is that any adjective describing the thing denoted by the noun, or any verb showing its action, has to agree with the noun. To illustrate this, we will take four nouns of the Kitu class:

kitu	thing	vitu	things
kisu	knife	visu	knives
kiti	chair	viti	chairs
kitabu	book	vitabu	books

With these let us take five adjectives:

-kubwa, big; -dogo, small; -refu, long; -zuri, good; -baya, bad;

and five numbers:

-moja, one; -wili, two; -tatu, three; -nne, four; -tano, five.

To say one little knife, we begin with kisu, knife, and attach the same prefix ki to the adjective and number:

kisu kidogo kimoja.

To say, two large books, we begin with vitabu, books, and give the adjective and number the same prefix:

Similarly: vitabu vikubwa viwili.

a small thing	kitu kidogo
the bad chairs	viti vibaya
some long knives	visu virefu
five books	vitabu vitano

NOTE:

1. The order
2. There is n
   or the cha
   must decid

The verb has to
to show the ten
taking one verb

Study these sent

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Three knive
The small k

In each of the v
noun; (b) a ten
present or futur
able part. In d
given e.g. kilit

A complete
at all; the sub
"they":

Kitatosha.
Vilitosha.

In Swahili
question is aske

Viti vinatos
Viti vinatos

Sometimes attenti

1	moja
2	mbili
3	tatu
4.	nne
5.	tano
6	sita
7	saba
8.	nane
9	tisa (kenda)
10	kumi
11	kumi na moja
12	kumi na mbili
13	kumi na tatu
14	kumi na nne

NOTE:

1. The order of the words is the reverse of their order in English.
2. There is no word is Swahili for a or the; kiti can be a chair or the chair; viti, chairs, some chairs, or the chairs; the sense must decide.

The verb has to have a similar prefix, together with another syllable to show the tense or time of the action. We will illustrate this by taking one verb, tosha, suffice, and three tense prefixes:

-li-	past
-a-	present
-ta-	future

Study these sentences:

One knife was sufficient	Kisu kimoja kilitosha.
Three knives are enough	Visu vitatu vinatosha.
The small knives will do	Visu vidogo vitatosha.

In each of the verbs we see (a) a subject prefix agreeing with the noun; (b) a tense prefix, showing the time of the action, past, present cr future; and (c) the stem of th verb, i.e. the ch nge-able part. In dictionaries it is the stem of the verb which is given e.g. kilitosha would be found under T.

A complete sentence can be expressed without the use of a noun at all; the subject prefix taking the place of the English "it" or "they":

Kitatosha.	It will be enough. It will do.
Vilitosha.	They were enough.

In Swahili there is no change in the order of words when a question is asked:

Viti vinatosha.	There are enough chairs.
Viti vinatosha?	Are there enough chairs?

Sometimes attention is called to the question by the exclamation je!

THE NUMBERS

1	moja	15	kumi na tano	66	sitini na sita
2	mbili	16	kumi na sita	70	sabini
3	tatu	17	kumi na saba	77	sabini na saba
4.	nne	18	kumi na nane	80	themanini
5.	tano	19	kumi na tisa (kenda)	88	themanini nane
6	sita	20	ishirini	90	tisini
7	saba	22	ishirini na mbili	99	tisini na tisa
8.	nane	30	thelathini	100	mia
9	tisa (kenda)	33	thelathini na tatu	101	mia na moja
10	kumi	40	arobaini	110	mia na kumi
11	kumi na moja	44	arobaini na nne	200	mia mbili
12	kumi na mbili	50	hamsini	250	mia mbili na hamsini
13	kumi na tatu	55	hamsini na tano	999	mia tisa tisini na tisa
14	kumi na nne	60	sitini	1000	elfu

DAYS OF THE WEEK

Ijumaa	Friday	Jumanne	Tuesday
Jumamosi	Saturday	Jumatano	Wednesday
Jumapili	Sunday	Alhamisi	Thursday
Jumatatu	Monday		

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BLACK GOD
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MARCUS GARVEY SNR.

THE IMAGE OF GOD

If the white man has the idea of a white God, let him worship his God as he desires. If the yellow man's God is of his race let him worship his God as he sees fit. We, as Negroes, have found a new ideal.

Whilst our God has no colour, yet it is human to see everything through one's own spectacles, and since the white people have seen their God through white spectacles, we have only now started out (late though it be) to see our God through our own spectacles. The God of Isaac and the God of Jacob let Him exist for the race that believes in the God of Isaac and the God of Jacob. We Negroes believe in the God of Ethiopia the everlasting God - the God the Father, God the Son and God the Holy Ghost, the One God of all ages. That is the God in whom we believe but we shall worship Him through the spectacles of Ethiopia.

PHILOSOPHY AND OPINIONS P.44 VOL.1

BLACK GOD (For Malcolm Shabazz Malik)

Malcolm's proposed new world
crumbled before his deep brown eyes
crumbled before the ugliness and stink
of the assasin's gun
crumbled before the horror and tears and stained faces of their eyes

A world embrace multipled kisses
fell from his love-torn lips
before the viciousness and paganism of the old
white world -- before their broken gods before
their civilization of rational murderers
before the rape and scandal of Vietnam
before before --- A dead Black God --
Malcolm!!

The bold voice spoke bold words
emanating from an original Black thing
a strong Black light before the devilry of white light;
here we shall pass says Malcolm here we shall walk
here we shall learn to love
on this stolen soil this Indian-African soil
this black earth is ours!
to die or live on.

Black God speaker of Black truths
lover of the sanctified embracer of the imprisoned
children preacher for our salvation
inconoclast of the most hideous of men ---
feared and hated by the unsaved --

BLACK GOD -- Soul and Inspiration
POWER to our frail and lithsome beings.

Sebastian Clarke (Feb. 1969)

THE BRITISH SCENE

KANGAROO IN MY SOUL by Brother Obi B. Egbuna.

One of the greatest drawbacks to the Black revolution today is the pale kangaroo within the soul of the Black man. "Burn baby, burn" has become the Black war-cry of late, but how many of us Blacks have realised that before we can burn the White man in the street, we must first of all burn the White man within ourselves? We all want a change of conditions, but how many of us have observed that we ourselves are part of these conditions?

One of the tragic consequences of colonialism is that every Black man in the world today has two antagonistic individuals existing within himself, one White, one Black. And whether someone is Uncle Tom or Black revolutionary depends on which one of these two personalities is dominating over the other. In most cases, unfortunately, it is the White one that is ruthlessly dominating over the Black. The result is what we call INTRA-PERSONAL COLONIALISM, which means that, unconscious colonialism is going on in which the White man inside us is still domineering over the Black man. This is soul colonialism, the worst type of colonialism because - thanks largely to Anglo-Saxon education - it thrives on the passivity of its victim.

Black Power demands a total rejection of the White man, without or within. To talk Black Power, we must first clear up the mess inside our soul. Before we can effectively reject the Whitey in the street, we must first and foremost reject the whitey within the very marrow of our beings. He must be rejected because he has no right to be there. He has no right to be there because he is a bastard of imperialism. What put him there is not a legitimate social process, but a colonial artificial insemination calculated to bastardise our mentality, mutilate our personlity, and make us intellectual hybrids whose sense of loyalty is so split and confused that we can no longer think or fend for ourselves.

We must abort him because getting rid of him is the only cure for the gnawing schizophrenia colomialism he has impounded into us. We accept that rejecting the Whitey in yourself is more difficult than rejecting the Whitey in the street because it means rejecting a part of yourself or, to put it more correctly, it means asking you to destroy what you have always believed to be part of yourself. Nevertheless it must be done. It is the first stage in the Black Power revolutionary development. As we have pointed out above, it is impossible to blow up the White devil out in the street when there is one in your soul sympathizing with his kin in the street.

Blowing up the whitey in the street is only the last stage of the struggle. Becuase when it comes to this last stage, it is the Black man who will be doing the blowing up, not a man who is half Black and half White. But because some of the Black "leaders" today see the Black revolution as mere overnight self-transmutation into Rap Browns, Che Guavars and Stokely Carmichaels, they have concentrated so much on the last stage of the struggle that they have completely lost sight of the first and more vital character-seasoning stage of it. They have failed to see that Stokley Carmichael is only a product of an attained state of mind and that we cannot become Rap Browns until we have unrrapped the white mantle colonialism has wrapped round our psyche.

There are some of our Caribbean brothers who shout Black Power with all genuineness but are embarrased every time they run into an African in a national dress. Some have been known to skip one train compartment for another just to avoid being identified with some group of robed Africans speaking Yoruba or Swahili in the first coach. "Why don't these bloody Africans lower their voices for Christ's sake?" some of them would swear angrily. But what they are actually saying is that the Black tongue is so shameful that if it must be

Cont.....

spoken at all, it must be spoken in whispers and so apologetically that it does not offend the ears of the good White master race. And the shame of it is that the very Black man who hates to hear "Africans" speak Yoruba is always the first to pop his eyes out in rapture at a group of long-clawed au pair girls shouting French at the top of their voices in the same coach.

This however, is not wholely his fault. What is happening here is that the White man within ourselves has come to colonize and dominate the Black half of our individuality so uncompromisingly that the very sight of the African dress or the sound of an African language strikes him as a threat to his survival and affects us as a reminder of that Black part of ourselves we are subconsciously trying to forget. It is the Whitey in us rejecting and spitting at the Black values and culture all over again. When a Black woman puts on a wig or burns her hair to "whiten" her exterior, it is the Whitey inside her person struggling for exterior representation after interior domination. When a Black man from Barbados is at pains to point out, even at casual introduction to an "African" lighter in complexion than himself that he is European because his great grandmother once went to bed with an Irish sailor two months after the was already pregnant of him, it is once the white kangaroo in the Black man manifesting itself in a sinister manner.

On the other hand, there are some of our "African" brothers mostly from West Africa, who shout African Personality at the top of their voices, and with all sincerity, too, but will have nothing to do with a West Indian worker in Brixton who does not speak with a Higgin-perfect English accent. Some have been known to skip one train compartment for another because a party of straw-hatted West Indians are speaking "un-English English" in the first coach and what is more, not wearing starched white collars, spotted Inns-of court ties, and three-piece suits. They will defend Pan Africanism with every long word in the dictionary and turn round the next minute to wink at their English girl friends the moment a West Indian "Ndi Ogede" worker passes them by, and then proceed to explain, in a desperate attempt to dispel embarrassment, that "these West Indians cause all the trouble in this country because they lower the standards." Whose standards? The White standards of course which the Whitey in our soul is fighting desperately to preserve. Let's face it, brother, we have got it bad. These are facts about ourselves which must be faced by us before we can move another inch. If not, we will be building a Black freedom edifice on mere sand.

It follows that "Burn, baby, burn" must begin with the burning of that cancerous Whitey in ourselves. The first move towards Black consciousness is to kill that part of yourself that is White. The number one step towards Black Power orientation is to commit partial suicide. It is a necessary and healthy suicide. It is an internal Baptism of fire which must consume the White devil in the core of our personality, to free the Black half of our ego, which is the real us, to develop and fill the entire wholeness of our being.

The first casualty in the Black and White confrontation must be the White infiltrator in our soul. The enemy within must die before we can face the enemy without. We must be in complete command of our fortress before we can venture to carry the battle beyond the walls of our being. To do things for ourselves, we must first make sure we are completely ourselves. Before we can say WE confidently, we must first ascertain we really mean WE, not half-US, half THEM.

MARCUS GARVEY SNR.

m MISCEGENATION

Some of the men of the Negro race aggravate the race question because they force the white man to conclude that to educate a black man to give him opportunities, is but to fit him to be a competitor for the hand of his woman; hence the eternal race question.

But not all black men are willing to commit race suicide and to abhor their race for the companion-ship of another. There are, hundreds of millions of us black men who are proud of our skins and to us the African Empire will not be Utopia, neither will it be dangerous nor fail to serve our best interests, because we realise that like the leopard we cannot change our skins.

The men of the highest morals, highest character and noblest pride are to be found among the masses of the Negro race who love their women with as much devotion as white men love theirs.

PHILOSOPHY AND OPINIONS P.18 VO..1.

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NIGGERS GO HOME

(An account of police brutality towards West Indian students. From our Canadian correspondent)

It is interesting to all obsservers of society to study the public's reaction to the "violence" of the Sir George Williams last Feb. 11th. Typical of our society is the fact that the reaction itself is violent. On that day people in the streets reacted emotionally to the events and denounced the actions they heard were occuring on the ninth floor with cries of "Burn nigger, burn" and "Kill them dirty bastards". We live in a society that denounces violence with violence.

The actions of the riot squad on the day in question were symptomatic of what the public was saying the militant students deserved, particularly the white English commumity. For the first time in Canada what actually happened behind the closed doors on the ninth floor after the arrest were made will be documented. We say "for the first time in Canada", for Guyana and the West Indies, have already been made aware of the "Sir George Affair".

Violence need not be physical; psychological violence is a reality in prison and in courts, such as those experienced by the students. Although the following documentation deals with the beating received in closed class rooms at Sir George in Feb.11, it must be impressed that psychological beatings are being administered in closed courts.

Ron Ambrose: beaten about the head and body with a riot stick. He was kicked and punched repeatedly during the time he was in the closdd classroom to the time he reached the jail.

Maurice Barrow: he was grabbed by several riot police and beaten about the genitals.

Leroy Butcher: he was beaten about the head with fists, with riot sticks. Leroy was made to lie on the floor in the water from the fire hoses. Once on the floor he was kicked in the head and the neck. Glass from the windows broken by the police to let the smoke out was pushed under him. He was stepped on in an attempt to grind his body in the face and groin.

Roosevelt Douglas: psychological violence. A gun was put to Rosy's head and he was told "If you make a wrong move nigger I'll blow your head off".

Hugo Ford: when the riot police pushed one of the black sisters and called her "Aunt Jemina" Hugo verbally stated his indignation. The cops beat him with riot sticks and rists. Hugo received one of the severest beatings of the afternoon. He lost 20 pounds after being in prison for 11 days.

Robert Panjitsing: he was punched in the mouth. As a result he suffered a broken dental plate which gave him trouble during those days he spent in prison.

Harvey Shacket and Charles Osbourne: having become separated from the group by police they were beat up. Charles was pistol-whipped and an attempt was made to push him towards the fire. Harvey was nk kneed in the groins and beat in the kidneys with riot sticks.

All the students arrested on the ninth floor on the day in question were subjected to the following treatment; they were made to place their hands above their heads and against the wall. The rooms in which they were held were exposed to the opem air due to the fact that the windows had been broken. That day the temperature was 15 degrees. Fearing that the radiator pipes would freeze, the windows were boarded up, four-and-a-half hours after they were broken.

... cont...

Niggers go home/cont.

This is an indication of what the people were being put through.

The girls were searched in an indecent fashion and made to suffer profane remarks and pictures drawn on the blackboards by riot police.

One of the most interesting and least commented upon aspects of the Sir George Williams affair that erupted on Fe. 11, is the reaction that the majority of the students displayed. Previous to the 11th, literally 1,000 or more students were seriously questioning the administration's handling of the Anderson case and their integrity in gener Many were shocked, including German S.D.S. student leader Karl D. Wolff, when thousands of students, standing across the street, cheered on the riot squad with chants of "Go cops, to "send the niggers back home" and "Let them burn".

EXTRACT FROM THE ARUSHA DECLARATION
(By JULIUS NYERERE)

Do Not Let Us Depend Upon Money For Development

It is stupid to rely on money as the major instrument of development when we know only too well that our country is poor. It is equally stupid, indeed it is even more stupid, for us to imagine that we shall rid ours ve of our poverty through foreign financial assistance rather than our own financial resources. It is stupid for two reasons.

Firstly, we shall not get the money. It is true that there are countri which can, and which would like to help us. But there is no country in the world which is prepared to give us gifts or loans, or establish industires, to the extent that we would be able to achieve all our development targets. There are many needy countries in the world. And even if all the prosperous nations were willing to help the needy countries, the assistance would still not suffice. But properous nations are not willing to give all they could. Even in these prosperous nations, the rich do not willingly give money to th Government to relieve want.

Money can only be extracted from the rich through taxation. Even then tax revenue is not enough. However heavily we taxed the citizens of Tanzani and aliens living here, the resulting revenue would not be enough to meet the costs of our development programme. Neither is there any Government in the world which can tax the prosperous or rich nations in order to help the poor nations. Even if there was such a government, the revenue would not be enou to do all that is needed. But in fact there is no world Government. Such money as the rich nations offer to poor nations is given voluntarily, either through their goodness or for their own benefit. For all these reasons it i impossible for us to get enough money for development from overseas.

ADDRESS CORRESPONDENCE AND MEMBERSHIP APPLICATIONS TO

SECRETARY, AFRICAN NATIONALIST UNION, 12 MONA ROAD, KINGSTON 6.

THE MYTH OF EDUCATION

BY
OMAR SHABBAZ

'While there is a lower class I'm in it, while there is a criminal element I am of it while there is a soul in prison I am not fr e in the struggle' - Eugene Debs
U. S. Labour leader.

Franz Fanon in the "wretched of the Earth" said that an educational system is nothing other than the inculcation and the re-establishing of the given values and institutions of a given society . What Fanon is saying is not than an educational system develops the mind, but it trains and individual to respond a certain way in a giv n society.

Our education was / is a direct carbon copy of that found in Europe and therefore was designed to deal with the problems of our white Imperialist slave masters and today we find ourselves existing within a society which depends on certain things that we all take for granted. It is crystal clear that the educational system which Africans received in the West is racist.

Our history in the west has been a cruel and bloody one, not only have we been lynched with chains and ropes, but with words, pictures and images and for us white western society is nothing more than a straight jacket in which we are psychologically imprisoned as a sub-human species where we have never been accepted as any thing more than a machine of production and a vast reservoir for exploitation.

Our society insists that in order to be successful one must be 'educated', but it is obvious that education, or being educated/is to conform to the very system which if the masses are to be free, must be destroyed.

One of the cruel paradoxes of education is, however, that as you begin to become conscious you will begin to examine the society in which you are being educated, and you will probably find yourself at war with the society; the conscious brother is he who uses his education to create for himself the ability and courage to make his own decisions to question the validity of every damn act by the so-called leaders and to find out in which way his education c n be used to benefit his brothers rather than the capitalist vultures.

Black Students must take the lead in the radical changes that are necessary, and must seize the opportunity of making the maximum use of the student life.
Their first responsibility is to begin to question what is going on and then move on toredefinefor themselves. That means that the history of the West Indies must be rewritten correctly so

/that

the young Africans coming up will be inculcated with a history of which they can be proud.

In this state of transition the student must develop an inquiring mind, for it is extremely important th t they begin not only to question the type of education they are receiving but also to reject that section which is irrelevant to their needs and which is designed to perpetuate the myth of white supremacy. They must afford the luxury of closing their eyes to problems affecting their brothers and sisters.

This society forces black students to believe that educational achievements elevate them to a higher plane, thus removing themselves from the oppressed masses; but it is important that our students start seeing themselves as powerless tools , che ted of their cultural heritage, fed with lies and deceits by babylonians now being used to maintain an oppressive system.

It is obvious that our society is sick and it will be pointless in merely changing the political heads and replacing them with equally reactionary individuals. A new society must be created. Our society was built on the abuse and dehumanization of black people and designed to glorify white (and paler shades of white) supremacy. The revolutionary changes necessary in our society means the changes of ideas and philosophies, not men.

The so-called educated brothers have detached themselves from the nitty gritty of life for too long, and our only hope is that they will now see the need of coming together with the masses on all levels, culturally, politically , emotionally and economically and take whatever steps necessary to secure the survival of Black people and to bring about a more noble image of man than has been bequeathed to us by European " civilization"

Every member of our society must share the responsibility for every injustice committed. If it means risking our security, friends, hilltop houses, "G T"cars, or our very lives to prevent the oppression of our brothers, them we must act. If we do not, then we become accomplices in the crimes of the society, and these crimes that we are accomplices for today will claim us as its victims tomorrow. Our duty, therefore, in such a society is to give a very close scrutiny to its structure, aims and effects on the people and then try to ch nge it be any means necessary.

Let us now, before it is too late try to destroy all the artificial and white imposed barriers which now exists. There must be total commit , for our future is bound up with the future of all brothers.

To keep quiet and submissive is to deny ourselves nd justify our continued oppressi n. It is time to sp

the bonds and liberate ourselves. Marcus Garvey, Malcolm X, Paul Bogle, Patrice Lumumba, and many others realized that freedom is not a commodity to be doled out. Nobody is going to give us our freedom, Rabbi Hooker and "Can we help you?" ; Phillip Jackson and "Open Minds" are irrelevant; what is required is a complete rethinking of ideals, reorganization of our society and a whole re-assessment of the entire black/white relationship. The future is ours and WE MUST MAKE IT. National Heritage week is merely a sedative to put us back to sleep, Let us guard ourselves against the bogus legislation and hypocritical rhetoric of the oppressors, who will do anything to glorify this indecent society.

So to 1970 and the immedi te future; let us hope that the intellectuals, students, and the conscious brother will not abdicate their responsibilities.

We must come together NOW. Indeed the dream of Marcus Garvey is not too ambitious.

WRONG BABY

by Beverly Thompson

My blood is on
The sidewalk,
A cop hit me.
My arm is
In a sling.
A cop broke it.
Embedded in
My leg is
A bullet.
A cop's bullet.
I wasn't
Tossing bricks
Or looting.
I wasn't
Even running
With the crowd.
I was going home,
To my haven
In the slum.
Yet, I was stopped.
A cop stopped
Me.

BLACK POWER
IS
AFRICAN POWER

FOR AFRICA*

Mweupe tulipe urithi wetu,
ungwana wetu,
maneno yetu;
Kitu ambacho ulituyang'anyia
kitukufu;
Kitu ambacho ulitulipia kwa
wewe mwenyewe
Sawa kama wewe cha kukirihi
na cha kinyongo;
Tulikuwa wafalme ulipokuwa washenzi
Tunakuwa wafalme,na wewe ewe,
washenzi bado.

.....Adhama Kijombe

*In Swahili

TRANSLATION

FOR AFRICA

White man,
give us back our heritage,
Our culture,
our languages.
What you robbed from us
is glorious;
What you gave us from yourselves
Is,like you,hideous and hateful.
We were Kings when you
were Savages;
We remain kings
and you savages still!!!

.....Solomon M.Landers
(Adhama Kijembe)

JOIN A.N.U. NOW!

UP YOU MIGHTY RACE

MARCUS GARVEY